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# CS 621 Hispanic/Latino/a History, Theology and Ministry

Zaida Maldonado Perez

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## Hispanic/Latino/a History, Theology and Ministry

CS621 Th 2:30-5:15pm

Spring 2004

Asubury Theological Seminary

Zaida Maldonado Pérez, Professor

### Contact Information:

Office Hours: Tues. 5:30-7:00; Thurs. 5:30-7:00 pm or by appointment

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(You can also reach me by phone, preferably during office hours, or by email.)

[Zaida\\_Perez@asburyseminary.edu](mailto:Zaida_Perez@asburyseminary.edu)

### Course Description:

This course will explore the relationship between the dominant white majority and Hispanic groups within the United States, the Hispanic experience in America, and their contribution to what constitutes the American experiment. The role of the church as both perpetuator and reconciler will be considered.

### Course Objectives:

Upon successful completion of this course will be able to:

- Discuss, with some depth, the social and religious history and experience of Hispanic/Latinos/as in the United States.
- Discuss the religious and socio-political impact of Hispanic/Latinos/as in the United States
- Articulate various Hispanic/Latino/a theological perspectives.
- Describe some of the fundamental principles of how Hispanic/Latinos/as do theology.
- Begin to critically apply their knowledge to how they “do” ministry.
- Recognize and explain key socio-theological terms used by Hispanic/Latinos/as.
- Know where to look for further written and community (religious and other) resources that will further their knowledge and understanding of Latinos/as in the United States.

### Course Texts:

De La Torre, Miguel and Edwin Aponte, *Introducing Latino/a Theologies* (Maryknoll, NY: Orbis, 2001). **ISBN:** 1570754004

Rodriguez, José David and Loida I. Martell-Otero, editors, *Teología en Conjunto: A Collaborative Hispanic Protestant Theology* (Louisville, KY: Westminster John Knox Press, 1997). **ISBN:** 0664256651

Abalos, David T., *The Latino Male: A Radical Definition* (Boulder, CO: Lynne Rienner, 2002) **ISBN** 1-55587-906-3

Rodriguez, Clara E., *Changing Race: Latinos, the Census, and the History of Ethnicity in the United States* (NY: New York Press, 2000) **ISBN:** 0-8147-7547

Students will also be assigned other readings.

### Abbreviations:

The following abbreviations will be used for the assigned texts:

**ILT** *Introducing Latino/a Theologies*

**TEC** *Teología en Conjunto: A Collaborative Hispanic Protestant Theology*

### Recommended Readings:

Please refer to the list below for a bibliography. Note also that two of our textbooks, *Introducing Latino/a Theologies* and *The Latino Male: A Radical Definition* provide an excellent selected bibliography including one that is annotated! Please take the time to peruse through these.

<b>SCHEDULE OF CLASES</b>
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#### 1ra CLASE: 12 de febrero

- Syllabus
- Introductions
- “Truth Be Told: The Body of Christ is Mestizo”

#### 2da CLASE: 19 de febrero

- “U.S. Hispanics: Who Are They?” pp. 9-42 in **ILT**
- “On Doing Hispanic Theology” pp.11-22 and “Love in the Crossroads: Stepping-Stones to a Doctrine of God in Hispanic/Latino Theology” pp.22-32 in **TEC**

#### Assignment:

Be prepared to respond to the questions on pp. 40-41 in **ILT**

Discussion of chs. in **TEC**

- *What is it saying?*
- *What does it mean to me, my ministry, calling, church, etc.?*

#### 3ra CLASE: 26 de febrero

- “Common Cultural Themes within a Community-Based Theology” pp. 42-70 in **ILT**
- “In Memory of Me: Hispanic/Latino Christology beyond Borders” pp. 33-49 and “The Holy Spirit—Personalization and the Affirmation of Diversity: A Pentecostal Hispanic Perspective” pp. 50-65 in **TEC**

#### Assignment:

Be prepared to respond to the questions on pp. 69-70 in **ILT**

Discussion of chs. in **TEC**

#### 4ta CLASE: 4 de marzo

- “Theological Perspectives” pp. 71-96 in **ILT**
- “The Bible: A Hispanic Perspective” pp. 66-79 and “In Quest of a Protestant Hispanic Ecclesiology” pp. 80-97 in **TEC**

#### Assignment:

Be prepared to respond to the questions on pp. 95-96 in **ILT**

Discussion of chs. in **TEC**

**5ta CLASE: 11 de marzo**

- “*Historia*”: Reflections on the Latino/a Story” pp. 97-116 in **ILT**
- “Doing Theology and the Anthropological Questions” pp. 98-111 and “Sin: A Hispanic Perspective” pp. 112-124 in **TEC**

**Assignment:**

Be prepared to respond to the questions on pp.115-116 in **ILT**  
Discussion of chs in **TEC**

**6ta CLASE: 18 de marzo**

- “Popular Religion and Alternative Traditions” pp. 117-136 and “Emerging Theological Concepts” pp. 137-162 in **ILT**
- “Hispanic Protestant Spirituality” pp. 125-145 and “The Ongoing Challenge of Hispanic Theology” pp. 146-165 in **TEC**

**Assignment:**

Be prepared to respond to the questions on pp. 135-136 and 160-162 in **ILT**  
Discussion of chs. in **TEC**

**7ma CLASE: 25 de marzo**

- *The Latino Male: A Radical Definition* pp. 1-78

**Assignment:**

- Be prepared to discuss the content.
- Bring in two questions that expand upon, critique, and/or engages the reading from the perspective of your particular ministry, calling and/or the (wider) church and/or, the Wesleyan tradition (or other tradition).
- Be prepared to state why you raise those particular questions.

*Reading Week*

**29 de marzo – 2 de abril**

**8va CLASE: 8 de abril**

- *The Latino Male: A Radical Definition* pp. 79-201

**Assignment:**

- Be prepared to discuss the content.
- Bring in two questions that expand upon, critique, and/or engages the reading from the perspective of your particular ministry, calling and/or the (wider) church and/or, the Wesleyan tradition (or other tradition).
- Be prepared to state why you raise those particular questions.

**9na CLASE: 15 de abril**

- Lecture
- Student presentations

**Assignment:**

- Handout of reading will be forthcoming

**10ma CLASE: 22 de abril**

- Lecture
- Student presentations

**Assignment:**

- Handout of reading will be forthcoming

**11ma CLASE: 29 de abril**

- Lecture
- Student presentations

**Assignment:**

- Handout of reading will be forthcoming

**12ma CLASE: 6 de mayo**

- Lecture
- Student presentations

**Assignment:**

- Handout of reading will be forthcoming

**13ma CLASE: 13 de mayo**

- Lecture
- Student presentations

**Assignment:**

- Handout of reading will be forthcoming

## REQUIREMENTS AND ASSESMENT

Hispanic/Latino/a History, Theology and Ministry  
Professor Zaida Maldonado Pérez

CS621  
Spring 04

## ASSIGNMENTS

### 1. Reflection Facilitators (20%)

Each student will have a choice of facilitating one of the chapters from **TEC**.

They will be responsible for:

- Presenting a brief but concise summary of the content of the reading (including its thesis and the argument). (4-5 minutes)
- Share a brief critique of the reading based on whether the material presents an: (4-5 minutes)
  - accurate or fair portrayal of your nationality or gender (if you are a Hispanic/Latino/a student)
  - accurate portrayal of the Hispanic/Latino/a “situation” in the US
  - Or, any other theological or pastoral issue that springs from the reading and your particular context. This may include questions that you feel still remain unanswered.
- Bring in 3 questions that will engage the class in a discussion. Questions should be reflective (e.g. How does this speak to me, to us as church or denomination?) and critically engaging.

**Note:** Part of the discussion may include whether members of the class agree with the facilitator’s interpretation of the reading as well as add their own questions and insights related to the reading. Again, this assumes that students will have read the material and will be prepared to engage each other.

### 2. Midterm (35%)

The midterm will consist of an interview with a Hispanic/Latina/o Leader in your community. Interviews do not have to be limited to religious leaders. If you are a Latino/a, you may want to interview someone of a different ethnicity (this also goes for denominations). Questions should be related to present socio-political and/or religious needs/issues, as they perceive them. Focus also on questions that will help you understand/expand upon your ministry with and to Latinos/as. **Your task will be to:** share your questions and responses with the class, your reflection on the responses and what questions they raise for you or remain unanswered.

(Asbury Theological Seminary has about 100 Latinos/as that attend the Latino/Latina Studies Program on Mondays and Tuesday nights! These students (pastors, lay leaders and other professionals in the community) provide a valuable on-campus resource. Joanne Walker-Solis or Ana Lopez can provide further details as to how to make contact possible. You may also call your local Hispanic Chamber of Commerce, Latino/Hispanic Lions Club, Puerto Rico Chamber of Commerce of Central Florida, YMCA/Hispanic Teen Achievers, Cuban Society of Orlando, Dominican Society of Central Florida, Colombian American Civic Council, Argentinian Association of Central Florida, etc. I will provide a list of references on these or see a [free] copy of *Ahora Orlando* [includes Spanish and English] “The Official Relocation Magazine of the Hispanic Chamber of Commerce of Metro Orlando.”)

### 3. **Final Presentation (35%)**

Students will be responsible for presenting their reading of a book on Latino/a (history, theology). You may choose the book from the bibliography below or from the bibliography in the textbooks. Please inform me of your selection and reason for choosing it. You may choose from the dates that indicate a “Student Presentation.” Presentations should include:

- A concise summary of the *content*. This is called an “abstract.” (See below under “\*What is an “ABSTRACT” for more information.)
- A *critique* of the argument from the perspective(s) of your gendered, ethnic/racial, social, and/or theological location. (E.g. What is assumed? What voices are missing and, how does this affect the argument or thesis? How does it address ministry to, by and with Hispanics/Latinos/as? Be specific.)
- A critical *application* of the material. This can take many forms. For example, you may want to create a bible study to use with your Bible class. Or, you may create a sermon or video presentation for your church. Try to make this something you can use in your ministry.
- Questions or comments for further reflection. (E.g. What still remains to be considered, etc.?) Feel free to consult other sources for help (e.g. book reviews).

The presentations including time for questions and answers should take about **30-40** minutes. There will be two presentations per class (I have allotted a period of about 80-90 minutes for this).

#### **Grading Presentations:**

You will be graded on the quality of your presentation and creativity. This means:

- You located the author within a particular **context** (historically, theologically, racial/ethnically, etc.)
- You articulated the **content** intelligibly, clearly.
- You **critiqued** the argument (intelligently).
- You **applied** the material to your context(s).
- You **engaged** other readings and class discussions.
- Your presentation was **original, engaging, creative**.

#### **Evaluation Grid for Presentations**

Classmates will consider and evaluate each other’s work based on the criteria spelled out above under “Presentations”. An evaluation grid with the above criteria and point values will be provided.

#### **\*What is an ABSTRACT? (summary of content):**

(The following is adapted from the previous work of Drs. Joy, Seamands and Chilcote)

- Summarize what the author says in your own words and symbols.
- Do not add personal commentary or evaluate the content of the material.
- Include as many of the author’s key concepts and ideas as needed for clarity.

- Be comprehensive yet concise.
- Be (stylistically) correct, coherent and clear.
- Quotations should be minimal, if at all. However, when you quote directly from the source (for written work) use explicit and visible quotation marks and state the source in the end/footnotes.

#### 4. **Participation (10%)**

This refers to active, thoughtful participation in classes. It assumes your presence in classes.

## GRADING

Grading must reflect graduate level work. This implies competency in such areas as\*:

- focus on the subject at hand
- discovery of data
- ability to question, analyze, integrate, to reconsider and synthesize
- capacity to integrate old and new data
- depth and maturity of knowledge
- skills to make growth in ministry possible
- originality and creativity
  - (\*From Faculty Handbook)

All work is expected on time and as completed as indicated in the assignment. Extensions are not given except for the kind of medical and family emergencies that merit the Dean's approval. An extension implies lateness without penalty. **Note:** It is your responsibility to communicate with me if you need an extension *before* the due date of an assignment. Otherwise, I will have no recourse but to penalize you for your late work. Reflection papers will not be accepted after they have been discussed in class. A late Final Paper will have an automatic grade deduction and will not be accepted after the end of the semester (unless you have applied for an extension). A letter grade will be given based on the grades of work done, with incomplete work counted as "F."

### Timely and Substantive Feedback

I am committed to marking, grading, and returning student work within one week of its submission; in the case of classes enrolling more than 40 students, two weeks. Longer assignments are often due at the end of term, and are not subject to this definition. Work that is turned in *after* the due date may not receive substantive feedback. Reflection papers (due to their more personal nature) may not receive "substantive feedback."

- A (95-) Exceptional work: outstanding or surpassing achievement of course objectives
- A- (90-94) Fine work
- B+ (87-89) Good, solid work: substantial achievement of course objectives
- B (83-86) Good work
- B- (80-82) Verging between good and acceptable.
- C+ (77-79) Acceptable work: essential achievement of course objectives
- C (73-76) Acceptable work; significant gaps
- C- (70-72) Serious gaps in achievement of course objectives



- D+ (67-69) Marginal work: minimal or inadequate achievement of course objectives  
D (63-66) Barely acceptable  
F Unacceptable work: failure to achieve course objectives.

Please note: A “B/B+” stands for good, solid work. To get an “A-/A” you must go beyond good, solid work to work that is outstanding, exceptional.

Things that might potentially result in a reduction in total score:

Poor or non-engagement with material	Poor analysis of material
Presentation of a weak conclusion or argument	Misspellings
Lack of, or poor use of dialogue between authors	Poor syntax
Answering a different question	Lack of inclusive language

### Participation:

Discussions are an important part of this course. They provide opportunities for further theological reflection and conversation at the communal level and across denominational and racial/ethnic lines. Students are expected to a) *be present at each class and*, b) *read the assigned material and come prepared to discuss it*. **Active involvement in class will be taken into account in determining final grades.**

### Attendance:

More than one unexcused absence will affect the student’s grade and can lead to failing the course. Excused absences refer to unavoidable emergencies that do not include delinquency or attending to church work or other employment.

### Inclusive Language:

Students are urged to use inclusive language wherever possible both in their oral and written work/participation. This guideline is intended to help sensitize the Asbury Theological Seminary community and to provide help in moving beyond our present habits to more just expressions (FH).

### Academic Integrity:

The standards of conduct that are articulated in the Asbury Theological Seminary’s Student Handbook concerning academic matters are important to the integrity of our community and the high ethical standards we expect of those who are preparing for Christian ministry. Abuse of these policies will be handled as stipulated in the handbook.

### Plagiarism:

Plagiarism is the presenting of another’s ideas or writings as one’s own; this includes both written and oral discourse presentations. Response to plagiarism may include requiring an assignment to be redone, automatic failure of a course or, in some extreme cases, recommended dismissal from the Seminary (FH). Please make sure any borrowed material is properly documented.

### BIBLIOGRAPHY:

(From <http://www.chaosmanagement.com/latinos.html>)

Note: I will bring other books to class as well.

Abalos, David T. 1986. *Latinos in the United States: The Sacred and the Political*. Notre Dame, IN: University of Notre Dame Press.

Acosta-Belén, Edna and Barbara R. Sjostrom, Eds. 1988. *The Hispanic Experience in the United States: Contemporary Issues and Perspectives*. New York: Praeger.

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Estrada, Leobardo, F. Chris Garc'a, Reynaldo Flores Mac'as and Lionel Maldonado. 1981. "Chicanos in the United States: A History of Exploitation and Resistance." *Daedalus*, 110(2): 103-132.

Ferdman, Bernardo M. and Angelica C. Cortes. 1992. "Culture and Identity Among Hispanic Managers in an Anglo Business." Pp. 246-77 in *Hispanics in the Workplace*, Eds. S. Knouse, P. Rosenfeld, and A. Culbertson. Newbury Park, CA: Sage.

Flores, Juan. 1993. *Divided Borders: Essays on Puerto Rican Identity*. Houston, TX: Arte Pœblico .

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Moore, Joan and Harry Pachon. 1985. *Hispanics in the United States*. Englewood Cliffs, NJ: Prentice-Hall.

Moraga, Cherrie. 1981. "La GYera." Pp. 27-34 in *This Bridge Called My Back*, Eds. Cherrie Moraga and Gloria Anzaldua. Watertown, MA: Persephone Press.

Novas, Himilse *Everything You Need To Know About Latino History*, Revised edition  
(NY: Plume, 1998)

Oboler, Suzanne. 1995. *Ethnic Labels, Latino Lives: Identity and the Politics of (Re) Presentation in the United States*. Minneapolis: University of Minnesota Press.

Padilla, Amado M., Ed. 1995. *Hispanic Psychology: Critical Issues in Theory and Research*. Thousand Oaks, CA: Sage.

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